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be opposed to the partisans of 'la compagne féministe.' According to Mme. Lampérière, the function of woman in society should be absolutely different from that of man; she should be his co-laborer, not his competitor; she should be employed as organizer, not as producer; in a word, the social function, *i. e.*, duty, of woman, is to expend herself for society, for the race, as her domestic function is to expend herself for the family.

The identity of the rights of man and woman is rejected. The 'right' of the human being is merely the *right* to the full development of his faculties; but the faculties of woman are other than the faculties of man, though "of equal, if not superior, importance for the harmonious organization of the individual life and the social life."

The supreme right of woman is to be protected.

Starting from these ideas, Mme. Lampérière studies diverse situations of woman, notably à l'*atelier* and in marriage. She concludes by treating of the "education of this educator," which should be "conformable to biologic laws," and sets forth the object and the laws of the *Société d'études féminines*, created precisely with such education in view.

The Students' Life of Jesus, by GEORGE HALLEY GILBERT, Ph. D., D. D. The Macmillan Company, 1898. pp. 412.

This book aims to present succinctly and accurately the facts of the objective life of Jesus. No attempt is made to discuss in detail the teaching of Jesus; and the subjective side of his life is considered only as it is revealed in the Gospels. The book is in no sense interpretative. The author adheres pretty rigorously to his purpose of stating "the facts as directly and clearly as possible."

The Introduction, of about eighty pages, is devoted to establishing the historicity and authenticity of his sources, which are the Synoptic Gospels, the fourth Gospel, and the other New Testament writings, containing references to the subject. The author states the problem clearly in each case, and carries on the discussion with thorough candor; but his apologetic attitude leads him at times to lean rather strongly upon the argument from ignorance.

The rest of the book presents schematically the outline of the life, constructed from the aforesaid sources. The work is done critically, giving evidence of ample technical scholarship.

Though the author distinctly disavows any intention of adding any interest to the work not inherent in the facts, one cannot help feeling that the value of the book would have been enhanced by a slight infusion of warmth and color in the disposition of the facts.

W. S. S.

Biomechanik, von DR. ERNST MEHNERT. Privatdocent an der Universität Strassburg. Jena, 1898. pp. 177.

This is a philosophical discussion of the principles of organogenesis. Although the great biogenetic law that the individual recapitulates the stages of the development of the species to which it belongs is true in a large sense, the order in which it has developed does not follow their phyletic age, but is subject to much relative change. The heart, for instance, in the individual develops before the blood vessels, but this reverses the phylogenetic order. The walls of the large vessels develop before the blood corpuscles, while the converse was true in the development of the species. Ontogenetic age in all such cases is an index only of the intensity of kenogenetic energy. Retarded development of an organ on the other hand is an indication of regressivity, and Mehnert has collected much evidence of these cases, showing that abbreviation and retardation of different organs of a